

Fire from Heauen.

Burning the body of one *Iohn Hittchell* of
Holne-hurst, within the parish of Christ-church, in the
County of South-hampton the 26. of Iune last 1613. who
by the same was consumed to ashes, and no fire scene, lying there-
in smoaking and smothering three dayes and three nights, not to
bequenched by water, nor the help
of mans hand.

VVith the lamentable burning of his
house and one childe, and the grieuous scorching
of his wife: with the birth of a Monster, and many
other strange things hapning about the same time:
the like was neuer teene nor heard of.

Written by *Iohn H.lliard* Preacher of the word of life in Sopley.
Reade and tremble.

With the fearefull burning of the towne of Dorchester
vpon friday the 6. of August last 1613.



Printed at London for *Iohn Trundle*, and are to be sold at his
shop in Barby can at the signe of Nobody. 1613.

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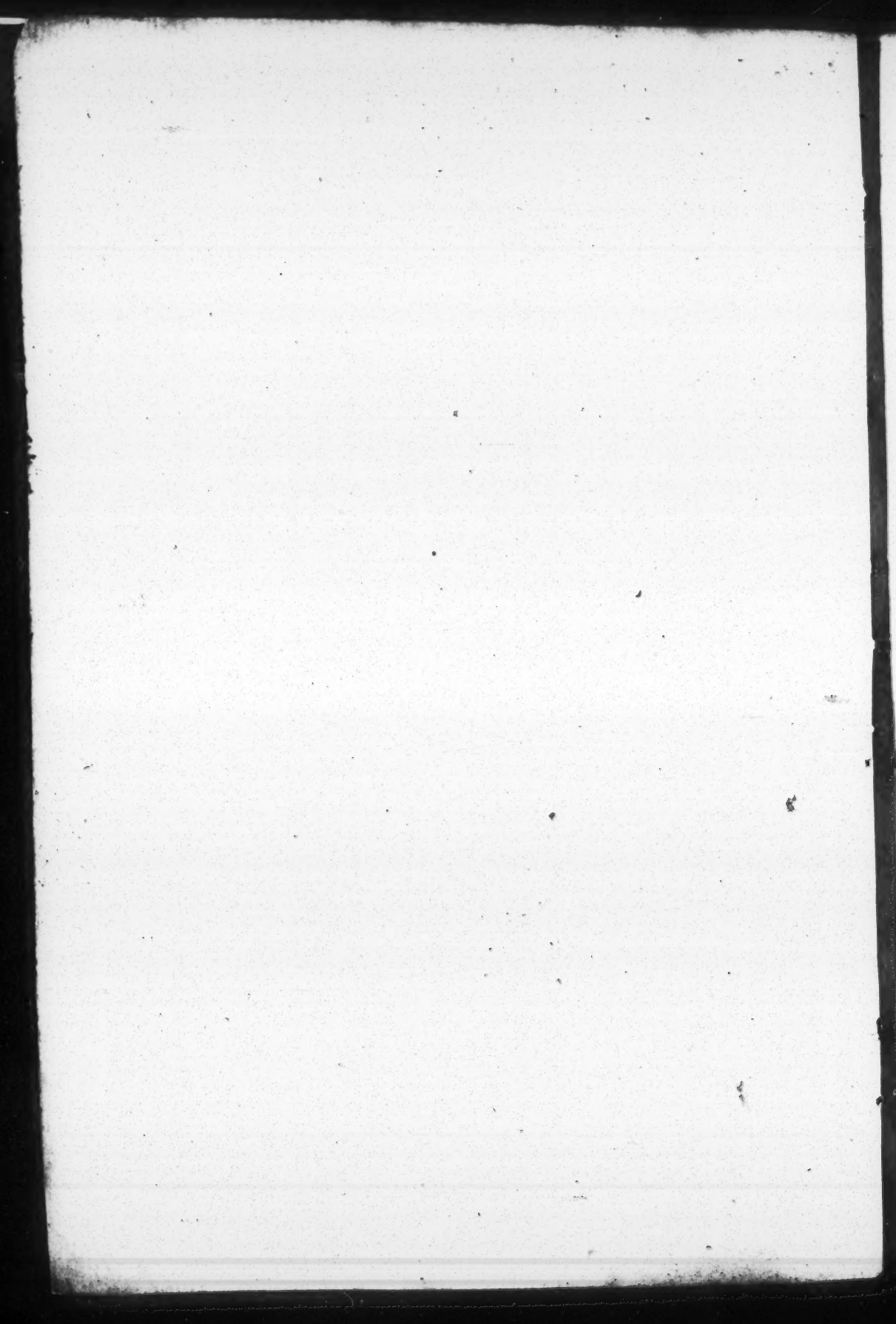
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T O

The VVorshipfull his very louing
Cosen Mr. *Nicholas Hillyard*, his Maiesties
seruant in ordinary.

Io: H. wishes all the graces of this life, and the
glory of the life to come.

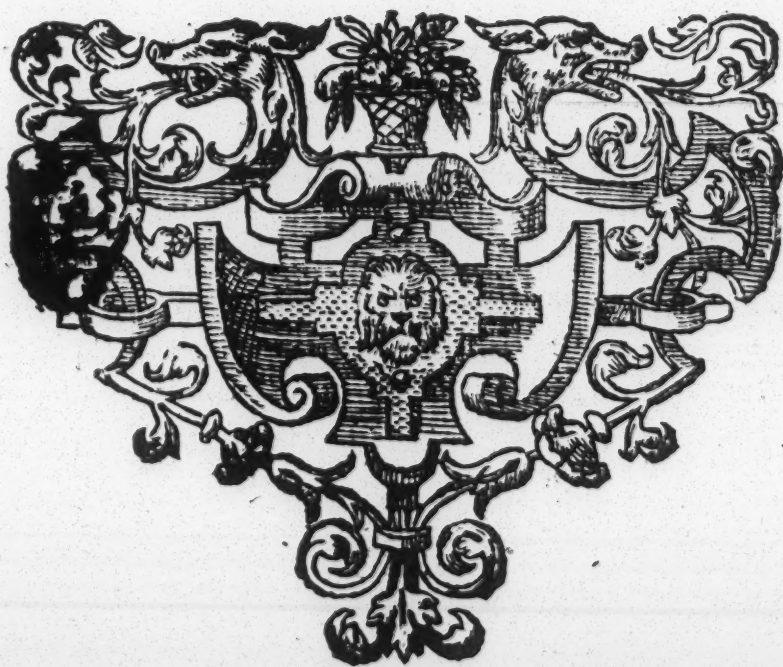
VOrshipfull and worthy Cosen, my end
in publishing this Pamphlet, is not po-
pular ostentation: for you well know, it
becommeth neither the season, nor the
subiect: The only purpose I haue, is to
rousevp the sloathfull carelesse, and instruct the fil-
thy forgetfull, to behold the wonderfull workes of
the Lord, and thereby to grow more thankfull for
his great mercy, in sparing them: And to the end that
we may all in true humility, imbrace these mercifull
warnings of our gracious God, and speedily appeale
to the Throne of mercy, preparing our selues to
meet the Bridegroom of our soules, who commeth
in maiestie to iudge both quick and dead. *For we
must all appeare before the Iudgement Seat of Chrⁱst, that 2. Cor. 5. 10.
euery man may receaue the things which are done in his bo-
dy, according to that he hath done, whether it be good or
euill.*

For the plainenesse and rudenes of my style, if you
duly consider the manner of my writing: I trust you

The Epistle.

will acknowledge that the power of the spirit is best
seene in weaknes, and that plaine lines doe best an-
-sweere a straight leuell: the euidence of the spirit is
best seene in plainenes: Wherefore if our Gospell
be hid, it is hid in them that perish. But I perswade
my selfe better things of you, euen such as accom-
panie saluation. Yf you accept of these my paines
according to mine intent you shall happily ease your
selfe of the Mother and the Daughters forgetfull-
nesse, and vnthankfulnes, and burthen me willingly
with greater labor, for the further building
you vp in Christ Iesus. To whose pro-
tection I commit you. Christ-
church this 10. of
Iuly. 1613.

Your louing kins-man,
Iohn Hilliard.





Fier from Heauen: or

A

TRVMPET SOVN-
DING TO IVDGE-
MENT, CALLING VS TO RE-
PENTANCE, BY THE FEAREFUL

and lamentable burning of *Iohn Hitchell*, carpenter
to ashes: together with his house and one child,
and the grieuous scorching of his wife by
lightning, as also by the burning of
another house sithence, and the
birth of a Monster, All within the
Towne and Parish of
Christ-church in
Hampshire.

IT was the saying of Cambises, that Citties
would flourish well in prosperity, if the Inha-
bitants were watchfull, and still imagined
their enemies to be at hand. That which he
said for the prosperous estate of a common-
weale, our Saviour said for the happy successe of all Christi-
ans. And both tend to shew that whether we respect the
lastie of our bodies here on earth, or the saluation of our
soules in the kingdomes of Christ, we may not be in our cal-
lings either idle, carelesse, or secure. But yet such is our na-
ture, we rather respect the words of Cambises, for temporall
prosperity, then the warning of Christ, for eternall felicity.
Whereby it comes to passe, that wee haue commonly sayes
bodies, but soule soules: much goods, but little goodnesse:

Fier from Heauen.

Pfal. 10. 6.

Pro. 1.
Pfal 73.

Annos 6. 8. 9.

Eccle. 5. 6.

2. Pat. 3. 9.

Day 16:

seeming glorious in the sight of men outwardly, but odious inwardly in the sight of God. According to that of the Psalmist. The vngodly hath said in his heart, tush, I shal neuer be cast downe, there shall no euill happen vnto me. **But the say-
reth He is soonest cut downe : the fattest Doe is readiest for
the slaughter,** and the felicity of fooles, is their owne destru-
ction. For how soone doe they consume, perish, and come
to fearefull ende? Yea euen as a dreame are they when one
awaketh. **Though** the Lord hath sworne by himselfe that he
doth abhor the excellency of *Iacob*, and hate his Pallaces, **and
therefore** will deliuer vp the Citty, with all that is therein, and
if there remaine ten men in one house, they shall all dye. **Yet
still** such is our security that we say with the vnhristie ser-
uant *tardat Dominus Venire*: Our Lord doth deferre his com-
ming, **thinking we may repent when we please, and that we
shall haue leasure enough, not remembzing with our selues,**
That like as God is mercifull, so goeth wrath from him also,
and his indignation cometh downe vpon sinners. **Therefore**
let vs make no tarrying to turne to the Lord, and not put of
from day to day, for sodainely doth his wrath come, and in
the time of vengeance he will destroy vs. *Semper vigilemus bene
uiuendo, ne nouissimus dies cuiusque nostrum inueniat nos impa-
ratos.* Let vs watch and wayte for his comming in honest
conuersation of life, that the latter day of euery one of vs find
vs not vnprepared. For he is not slacke, as they count slacke-
nesse, but he is patient to vs-ward, because he would haue
mercy of all and none to perish. **There is not one among vs
so iust as Iacob was,** nor scarce one on whome the Lord will
pronounce the like sentence, so lamentable is our time, and
so detestable our iniquities. **Our eyes haue beheld such signes
as Ierusalem did :** but we esteeme them as fantasies, des-
cantiing whence they come, but not remembzing wherefore
they were sent. **Our eares haue heard many Ionasses,** threat-
ning death, destruction, and damnation to Ninui, crying ouer
vs with teares for our abhominatiō, yet wee rather desire
silkes then sackcloth : and when we should repent, we
study to increase our pride. **We haue them which cry daylie
with the prophet Esay** woe is me, the transgressors greuous-
ly

Fier from Heauen.

fly haue offended, threatning that feare, the Pit, and the snare, is vpon the inhabiteurs of the earth, he that flyeth from the noyse of the feare, shall fall into the Pit: and he that cometh out of the Pit, shalbe taken in the snare, for the windowes of Heauen are open, and the foundations of the earth doe shake &c. Can we reade this of our selues? can we learne this of others? can we see the daily pzoofe of these Pzophesies come to effect: and dare we continew still locked in the cravell of Security? like Epicures caring for nought but the belly? A monstrous time full of deformity! A reprobate people delcting in impiety, and more brutish then beasts forgetting their duty: else how durst the vsurer deuour the body and thirst for the blood of his brother, when he readeth how the rich man burned in Hell? How durst the Adulterer per-
Luke 16.
 sist in his lasciuious enterpises, when he seeth the sinne of Dauid so severely punished, the incest of Lot so greuously lamented, and the wisdom of Salomon so souley obscured? How durst the couetous person heape vp riches for other, when he heares our Saviour call him foole, that so prouided for his soule? How gracelessly dare the Glutton maintaine his delictate, when he remembers how Iobes children were slayne at their banquet? How dare the Tyrant continue his crueltie, if he regard the reuenge of the rigorous debtoz? How dare our worlblings continue their pzide considering the fall of Lucifer? How dare the Idolater doe reuerence to Images, when he heareth the heauie curse that the God of truth pronounceth against him? How dare we sweare and forswear our selues, when we remember the wretched end of Nabal? How dare greedy Wanton couet his neighbours house, when he thinketh how hungerly the dogges licked the blood of King Ahab? How dare the most base swinish gozmondizing drunkard, sit all the day, and night, and weeke, swilling, sing, and pzophanely abusing Gods Creatures, when he heareth the holy Ghost pronounce woe vnto them that rise carely to be drunken? How dare all soule offenders but to tremble and quake, when they heare the fearefull noyse of the Thunder, and see the dreadfull blatts of lightning to descend from the heauens,

Fier from Heauen.

Psal. 11. 7.

and sent from an angrie God as tokens of his fearefull indignation: In a word, how dareth enery obstinate sinner to delite and boaste of his wickednes, when he knoweth that vpon the vngodly shall raine Snares, Fier, and Brimstone, & stormy, tempest: this shall be their portion to drinke. But such is our vngodlines, that what we should doe, wee stand backe from, forgetting God, and calling vengeance vpon our selues, haling sorrow vpon sorrow, envying those that liue well. and louing those that hate goodnes. Who euer read of more Royaltie in a King, then we may iustly write of our learned, gracious and godly King Iames? whose blessed, peacefull, and happie raigne, the Lord for his mercie long continue ouer vs. What land had enermore plenty of all things then this Realme of England? and yet what country vnder the Sun may be compared with it for vnthankfulness? Wee haue the light of the glorious Gospell set vpon an hill, and yet too manie rather then they will see it, will sit blind-fold in the valley of ignorance. Can any Cronicles make report of a more worthy, wise, vertuous, godly, & religious Prince, then the late Prince Henry? in whom the worthines of all the eight Henries befoze him met as in their confluence: I may speake of him as the Apostle spake of those (with whome he is now in companie) The world was not worthy of him: And although our sinnes no doubt were the cause why he was taken from vs, yet who is the more sorrowfull? And where-as God (blessed be his name) hath left vnto vs not onely the Sunne and Moone of our firmament, but also Charles-wayne to remaine in our Horizon: A Prince, if Starres be of any truth, like to be of long life, and great learning, most hopesoll for his time, most fruitfull for his hopes: so that I hope God hath said to our Iacob, as Iacob said to his Iudah. *Sceptrum non auferetur a Iuda*, the Scepter shall not be taken from our Iacob till Shiloah come againe into the world: yet who I say is the more thankfull? Our gracious King hath made many good lawes to cutte off Malefactors, but some esteeme little of Gods ordinances, lesse of his Maiesties authoritie, and least of all of his decrees: for praefe whereof we haue seene (such is our gracelessness) how wickedly some haue growne

D. P.

Fier from Heauen.

growne to rebellion, whome the earth hath swallowed, as Corath, Dathan, and Abiram. Many haue conspired the death both of his Maiestie and his posteritie, but the sword hath, and I trust ever shall cut them off before their wicked fruit come to diuellish ripenes. Yea, their owne tongues shall make them fall. And let vs beseech the Lord of hosts to looke downe alwayes vpon his anoynted, and to cloath his enemies with shame, but vpon him and his (good Lord) let his Crowne flourish vpon, till thou Crowne vs all in heauen.

Let vs learne by the consuming of Sodom and Gomorrah, to flye from their sinnes, and let vs leaue the wickednes of the old world, leaſt God deuise a worse end for vs, let vs be warned by the sinnes of Ierusalem, to be armed with the word of truth, at the preaching of Ionas to Niniui, let the ignorant leaue to be obstinate, and the learned ceale to be slothfull, and labour by all meanes to make the world know that the fearefull day of the Lords comming is at hand, exhorting therefore to watch, continuing in prayer. For assuredly this fearefull accident (I meane) the burning of this man and child by fire from Heauen, ought not to be attributed to any naturall cause, but it is euen the Finger of God, threatening greater plagues to ensue, without our earnest and hearty repentance. Neither may we thinke that this iudgement lighted vpon them for their owne proper sinnes which might be greater then ours, but rather that our sinnes are farre greater then were theirs, and God whose mercy is greater then all, hath sent this for our example to call vs to repentance: wherefore let vs not thinke that those one whome the Tower in Siloam fell, were greater sinners then all those that dwell in Ierusalem, but rather let vs assure our selues, that vnlesse we repent, we shall also perish. And to speake of the life and conuersation of the man, I cannot finde or by any meanes vnderstand, no not by reports of the nearest or the worst affected of his neighbours, but that he behaved himselfe euery way in the iudgement of the world as an honest poore man, and a painefull labourer in his vocation. The manner of the accident is as followeth: Behauing bene on Saterday the 26.

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of Iune last, at worke at the house of one Iohn Deane of Parly-Court, where he truly and painefully labored at his trade being a Carpenter, and hauing ended his dayes worke went home to his house as an honest man, to comfort his Familie with the money which he had painefully gotten, and went not (as too many Trades-men vse to doe) to be drunken and carelesse of their poore households at home, wherein he shewed and gaue testimony to the world, of a Religious care. And after his coming home, betooke himselfe to his rest, and being in bed with his wife and childe, in the deepe of the night, the lightning came on so fiercely, that an old woman named Agnes Russell mother to the wife of the said Iohn Hitchell hauing receaued a terrible blowe on her cheek (by what meanes I knowe not) was therewith awakened and cryed to the said Iohn Hitchell and his wife to helpe her, but they not answering, the poore old woman start out of the bed and went vnto the ben where they lay, and awakened her daughter, who was vpon the sodaine most lamentably burnt all one side of her, and her husband and childe dead by her side: yet neuertheles, his poore wife when shee saue her husband and childe had thus strangely finished their dayes, shee (as it seemeth) thought not so much of the hurt she had receaued her selfe, as shee was carefull to haue preserved the life of her husband if by any meanes possibly shee could: and therefore (notwithstanding all her grievous wounds, shee dragd him out of the bed into the streete, and there by reason of the vehemency of the fier, shee was inforced to her no small greefe to forsake him, where he lay burning vpon the ground for the space of three dayes after or thereabouts, not that there was any appareance of fyer outwardly to be scene en him, but only a kinde of smoke ascending vponwards from the Carcas, vntill it was consumed to ashes, except only some small shewe of parte of his bones which were cast into a pitte made by the place. **O** fearefull iudgement! Harken to this Oye that forget God, least he teare you in peeces, and there be none to deliuer you.

If this happened vnto a man of so vpight a conuersation, who labored painefully all day in a lawfull calling, **O** what may

Fier from Heauen:

celestiall Paradise, and to the marriage of our spouse, our Lord and Saviour Iesus Christ, where shall be the full abundance of all delights, and perfection of all pleasure?

Wherefore let vs cast from vs our careles security and mistrust of the promises of God: Let vs renounce the deuill, and all the trookes of the flesh, which are not sufferable by the word of God, and let vs listen to the freindly admonition of our Saviour, Christ warning vs to be watchfull at all times, because we know not the hower when our Lord will come praying that we may escape al these things which are to
Luke. 21.
Mat. 25.

come, and may stand before the sonne of man. For if the coming of Thieves and Thealers of our earthlie goods be to be feared, with how great diligence and watchefulnes, should we seeke to escape these enemies, which would spelle vs of our eternall riches, and kingdome of Heauen? Here we vse great heed and wisdom to preferue our mortall bodies from hurt and danger: but to saue our soules which are immortall from eternall paines in Hell, we are altogether carelesse and nothing circumspect.

And yet moze would it beseeme the children of light, to be moze carefull in seeking and keeping those things which are Celestiall, then the worldlings are painefull in enriching themselves with such thinge as they are neither sure to enioy while they are alive, nor can assure them of any ioy when they are dead. Wea let vs think and perswade our selues, that in the sight of God it is not shamefull, but abhominable, that the elect or chosen people of God, which should be wise and circumspect, shall in this care be surpassed of wicked worldlings: and the moze highly we displease our God, by how much the things which we so little esteeme, are more excellent then that which they so hunt after, betweene which (so surpassing is the treasure prepared for the godlie) there is no comparison.

This exhortation though it pertaine to all men at all times, yet now speciallie in these dangerous daies, in which we see so many by sodaine and strange death to be taken out of the world: and because every man shall die (though the certayne time none knoweth) and shall either worlfullie be sent
among

Fier from Heauen.

among the Diuels to Hell, or ioyfullie to be receaued into the fellowship of the faithfull in Heauen.

And to come a little nearer vnto our selues, hath not the Lord taken once more, nere our Towne, his rod of Correction thence this lamentable accident? namely by the burning of one Edward Burtons house and all his substance whilst they were in their beds? it is an old saying, that when our neighbours house is on fier, it is high time to looke to our owne. Gods Iudgements we see haue lighted on both sides of vs already, and shall wee be still carelesse? Moreover it is not without this the noting, that as on both sides of the Towne these terrible iudgements haue happened, so likewise vpon the first day of May last within the Towne was borne a Monster, which may well teach vs that although these things haue hapned without the Towne, yet the Monsters for whose vglie finnes sake these iudgements haue come to passe (may seeme) to remaine within the Towne. God open our eyes that we may behold these things aright, and mollifie our hearts (good Lord) we beseech thee that we may repent as we ought?

And although I will not particularize the vnsurall proportions of that Monster, yet I obserue that it wanted lippes, to teach vs (as I suppose) that we want sanctified lippes to glorifie the powerfull name of our gracious God. Moreover it wanted the place of euacuation, by meanes whereof the body could not be exonerate or clenfed of the excrements. To teach that whatsoeuer pretence or shew we make of Religion outwardly, yet the filth of sin remaineth still within because there wanteth true Repentance in vs whereby our soules might be clenfed in the blood of Iesus Chyist.

Truly I am perswaded that in this Towne and the parts adioyning, where these Iudgements fell, there is as much sinne raigning, as there is in a greater parte of the kingdome besides: but I beseech God of his infinite mercy, that his long suffering of our finnes be not an occasion that we plucke his seuerie wrath vpon our heads, which we daylie goe about, prouoking him to anger that will not be tempted, so vngratefull are we, and so gracious is he. I doubt the same sentence will

Fier from Heauen.

will be pronounced against vs, which our Sautour bled, saying Woe vnto *Carazaine*, woe vnto *Bethsaida*, it is better for *Tire* and *Sidon* then for them, at the dreadful day of the Lord.

A severe sentence pronounced by a mercifull Judge, who will doubtles in a more dreadful time, not onely utter the like words against vs, but will cast vs into utter darkenes, where shal be weeping and gnashing of teeth: except that of his infinite goodnes and great mercie, he call vs home to repentance.

Could the people of Israel tremble at the voice of the Lord when he talked with Moses, insomuch that they accorded to all his lawes and ordinances which were giuen them, so that they might not indure his presence? and dare we the off-scom of the earth, rebell against our Creator so obstinately, that neither signs, the word, nor wonders, can conuert vs? Doe we not remember the benigne blessings which he promisseth, that our land shalbe fertile, our fruites shall increase, our foes shall flye before vs &c. if we please him, serue him, and keepe his commandements: neither doe we feare his heauie wrath and horrible curse which he threatneth to the contrarie, if we transgresse his precepts and breake his ordinances, saying, thy Wife shalbe widdow, thy land barren: thou shalt flye, when none followe thee, and feare without cause: famine shall confound thee, warre shall waste thy countrie, and hunger so assaile thee, that the after-birth of thy wife shall serue for thy foode. O terrible, dreadful and heauie wrath of God, but more monstrous, filthy and vgly hearts haue we that imbrace the blessings, when we deserue cursings: reape good, where we sow euill, and yet cannot ascribe thanks to the sender of all things, who giueth liberallie and casteth no man in the teeth. Doe we not know that he is of power to turne our Heauen into brasce, and our earth into Iron? or are we ignorant that if it please him not to bring fozaime force vpon vs: yet he can plague vs by our freinds, send Grasshoppers to spoile our groundes, frogs to followe vs whelthersoener we flye, Caterpillers to consume our fruite in the blossome, or Raine to rot our Cozne and
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Grasse,

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Truly I am perswaded that in this Towne and the parts adioyning, where these Judgements fell, there is as much sinne reigning, as there is in a greater parte of the kingdome besides: but I beseech God of his infinite mercy, that his long suffering of our sinnes be not an occasion that we plucke his secrete wrath vpon our heads, which we daylie goe about, prouoking him to anger that will not be tempted, so vngratefull are we, and so gracious is he. I doubt the same sentence

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C Grass,

Fire from Heauen.

Graffe when it is readie for the haruest, or that he can send Lice to linc by our flesh, and Mice in such multitudes, that neither power nor policie can keepe them from vs, for thereby he shewes his omnipotencie, not in a huge arme of enemies: but in a mightie arme with the weakest of his creatures. Hath he not sent famine to Samaria, so that a little Doves dong was worth five pence, an Asses head sold for fourescore shillings: destruction to Ierusalem so sharpe, that the mother was faine to eate her Babe to satisfie her hunger.

Fier and Brimstone to Sodome and Gomorrah, a deluge ouer the olde world, with infinite other Citties that he hath inllie plangued for their iniquities: and we thinke to escape that haue not onlie practised to be perfect in their sinnes, but daily studie to deuise new offences.

The times we self haue almost changed their natures and our Sommer become euen a Winter, yet nothing can prouoke vs to repent.

O stife, necked people put on sackcloth with Nineue, leaue pride, and fall to prayers, let Saule become Paule cease to oppresse, and turne to preach, let euerie man amend one, so shall we all doe well at the last, and seeing the spirit in the faithfull is willing, but the flesh weake and blinde in heauenly thinges, let vs beseech our heauenly Father in continuall prayens, that by his holie spirit he will daylie more and more increas and strengthen our weake and feeble faith.

And therefore we heartely desier thee O eternall Father, that thou wilt not bitterlie bzeake vs, though we bowe not as we should, neither deale with Justice, though we doe not our duties, according to thy will, but keepe vs good Lord in thy welbeloued sonne, illuminate our myndes with thy holie spirit, by which we may be prepared to all good workes in the holinesse, and newnesse of life: that so with Paule we may desire to leaue this wicked world, and to be with Christ, and so in the comming of the Lord, being found readie with, Oyle in our Lamps, and adorned with our wedding garmentes, we may finde entrance into

Fire from Heauen.

into the Lords marriage, which thou for thy deare sonne
and his beloued sponse the Church, hast prepared and ap-
pointed from the beginning of the world. To thee
therefore O holy Father, and to thine onlie be-
gotten Sonne Iesus Christ, and to the
Holy Spirit our comforter, be all
praise, honour, and glorie, for
euer and euer
Amen.

LAUS DEO.





Hereunto is anexed,
THE LAMENTABLE
AND FEAREFULL BVRNING
OF THE TOWNE OF DOR-
chester, vpon the 6. of August
last. 1613.

If this dolorous discourse aforesaid, of Gods fiery iudgement (written by master Hilliard) late hapning in Hampshire, haue any whit penetrated the reader with remorse, I am here presumingly bolde (without disparagement to the Author,) to adde vnto his booke a second sorrow to our country, a sodaine calamity late befallne vpon the towne of Dorchester in the west of England: the heauy newes whereof, euen strikes trembling hearts of people, that so famous a Towne, and the onely store-house of those parts for Marchantly commodities, should in lesse then foure and twentie houres be ruinated by this great commaunding Element, consuming fier.

Dorchester, (as it is well knowne,) is one of the principall places of traffick for western marchants, by which meanes it grew rich and populous, beautified with many stately buildings, and faire streetes, flourishing full of all sorts of tradesmen

of Dorchester.

men and artificers, plenty with abundance reuelled in her boosom, maintained with a wise and civill gouernment, to the well deseruing commendation of the inhabitants: but now marke how their golden fortunes faded, and their cheerefull sunne of prosperitie, eclipsed with the black vail of mournfull aduersitie: for vpon the first of August last, being Friday, this then flourishing Towne of Dorchester, about the mid-day flourisht in her greatest state, but before three of the clocke in the afternoone, she was couered with a garment of redde flaming fier, and all their Iolity turned into lamentation.

This Instrument of Gods wrath, began first to take hold in a Tradel-mans worke-house: for a Tallow Chandler there dwelling, making too great a fier vnder his kettle or lead, tooke holde vpon the melted and boyling tallow, in such violent manner, that without resistance it fiered the worke-house, and immediately one roome after another, till the Chandlers whole dwelling was all on a light burning flame.

Then began the cry of fier to be spread throzgh the whole Towne: man, woman and childe, ran amazedly vp and downe the streetes, calling for water, water: so fearefully, as if Deaths trumpet had sounded a command of present destruction. Many were the affrights of the inhabitants; amongst which, next vnto the Chandlers house (then all on a fier flaming) was a ware-house of Gun-powder filled into barrells belonging to a marchant of the towne, which to preserue they much aduentured, and with wet sheets and other
L 3
linnen,

The fearefull burning,

linnen, saued the house from burning till they had caried the powder safe into the fieldes, otherwise taking fier it had bene sufficient, with one blast to haue blowne vp a whole towne, with all the inhabitants therein remaining, but God be praised, it was preserved, and not one liuing creature therein perished.

The fier, as I said before begun betweene the houres of two and thzee in the afternoone, the winde blowing very strong, & increased so mightily that in very short space, the most part of the was-
town fiered, which burned so extreame, the weather being hot and the houses drie, that helpe of man grew almost past, but yet as in such extremities, people will shew their endeouours, so these amazed towne-men strived to succor one another, but to small purpose, for the tyranous fier had taken too great a head, and likewise there was too much want of water.

The reason, the fier at the first preuailed aboue the strength of man, was, that it vnfortunately hapned in the time of haruest, when people were most busied in reaping of their Corne, and the Towne most emptyest: but when this burning Beacon of ruine, gaue the haruest men light into the field, little booted it them to stay, but in more then reasonable hast, poasted they homeward not onely for the safegard of their goods and houses, but for the preservation of their wiues and children, more dearer then all temporall estate or worldly aboundance.

In like manner, the inhabitants of the neighbouring townes & villages at the fearful sight red
blazing

of Dorchester.

blazing element, ran in multitudes to assist them, proffering the deare aduenture of their liues to oppresse the rigour of the fier if possible it might be, but all to late they came, and to small purpose, shewed they their willing mindes, for almost euery streete was filled with flame, euery house couered with the robe of destruction, euery place bozning beyond helpe and recovery, their might they in woofull manner behold marchants ware-houses full of riches commodities, being shops of silkes and belluets on a flaming fier, garneres of breade Cozne consuming, multitudes of Linnen and wollen clothes burned into ashes, Gold and Silver melted, with Brasse Pewter, and Copper, Tronkes and Chestes of Damaskes and fine Linnens with all manner of rich Stuffles made fewell to increase this vniuerse sole conquerour, which leueld and made wast of all things it laid hold of, the fiercenes of the fier was such that it even buznet and scorht trees as they grew, and conuerted their greene lueries into blacke burned Garments, not so much as Hearbes and flowers flourishing in Gardayns but were in a moment withered with the heate of the fier, many living creatures as house, Swine, pollayne and such like at this woofull time were consumed into ashes to the great greife of the beholders, was it not a sorrow for a trades-man to see all his estate burning at one instant, which he had laboured for twenty yeares before, was it not a sorrow for a man to rise rich in the morning, and to be bzought vnto po- uerty before night and was it not a sorrow for pa- rents, to see the portion of their children thus con-
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of Dorchester.

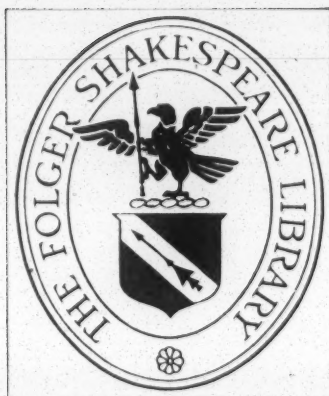
sumed, oh greiffe, vpon greiffe: when the burning
inuader comes, he shewes no pittie, he spareth nei-
ther rich nor poore: the rich he makes poore, and
the poore most miserable. Dorchester was a fa-
mous Towne, now a heape of ashes for trauellers
that passe by to sigh at: oh Dorchester wel maist
thou mourne for those thy great losses: for neuer
had English Towne the like vnto thee: the valew,
by the Iudgement of the inhabitantes, without
partiality, is reckoned to come to two hundred
thousand pounds, besides wel nare three hundred
houses, all ruyinated & burned to the ground: only
a few dwelling houses that stand about the
Church was saued, and withall the Church by
Gods prouidence preserved for people therein to
magnifie his name: All the rest of the towne was
consumed and conuerted into a heape of ashes: a
losse so vnrecoverable, that valesse the whole land
in pittie set to their deuotions, it is like neuer to
reobtaine the former estate, but continue like
ruinated Troy, or decayed Carthage.

God in his mercy raise the inhabitantes
vp againe, and graunt that by the
mischance of this Towne, both
vs, they, and all others may
repent vs of our sins.

Amen.

F7N7S.

F148582



of Dorchester.

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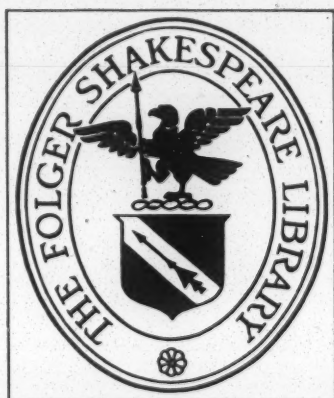
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Fire from Heauen.

Mal. 11. 7.

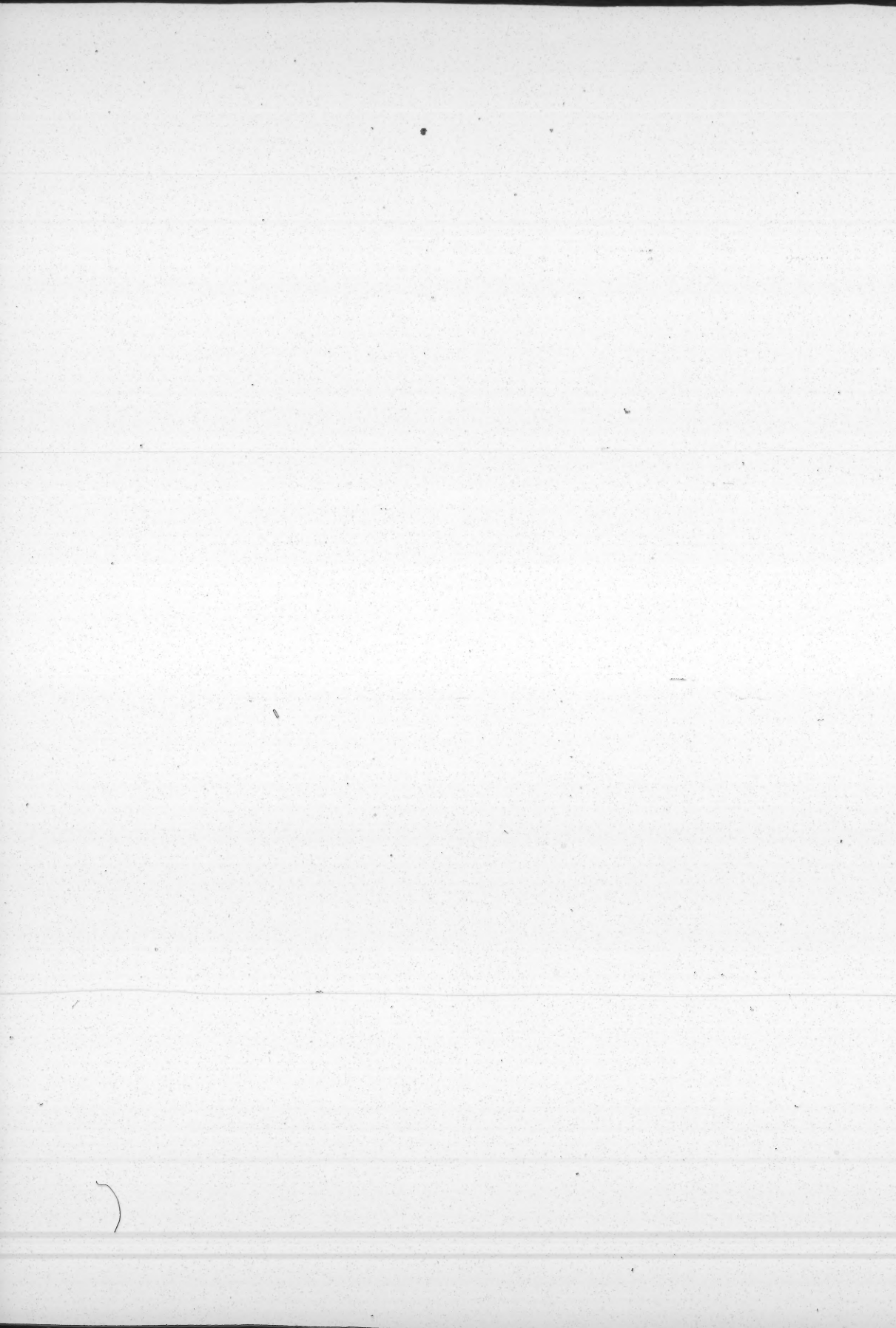
D. P.

and sent from an angrie God as tokens of his fearefull indignation? In a word how dareth euery obstinate sinner to delice and boaste of his wickednes, when he knoweth that vpon the vngodly shall raine Snakes, Fier and Brimstone, & stormy tempests: this shall be their portion to drinke. But such is our vngodlines, that what we thinke doe, we slide backe from, forgetting God, and calling vengeance vpon our selues, haling sorrow vpon sorrow, enuying those that liue well, and louing those that hate goodnes. Who ever read of more Royaltie in a King, then we may iustly write of our learned, gracious and godly King Iames, whose blessed, peacefull, and happie raigne the Lord for his mercie long continue ouer vs? What land had euermore plenty of all thinges then this Realme of England? and yet what country vnder the Sunne may be compared with it for vnthankfulness? We haue the light of the glorious Gospell set vpon an hill, and yet so manie rather then they will see it will sit blindfold in the valley of ignorance. Can any Cronicles make report of a more worthy, wise, vertuous, godly, & religious Prince then the late Prince Henry? in whome the worthines of all the eight Henries befoze him met as in their confluence: I may speake of him as the Apostle spake of those (with whome he is now in companie) The world was not worthy of him: And although our sinnes no doubt were the cause why he was taken from vs, yet who is the more sorrowfull? And where as God (blessed be his name) hath left vnto vs not onely the Sunne and Moone of our firmament, but also Charleswayne to remaine in our Horizon: A Prince, if hee res be of any truth, like to be of long life, and great learning, most hopefull for his time, most fruitfull for his hopes: so that I hope God hath said to our Iacob, as Iacob said to his Iudath *Septimum non auferetur a Iuda*, the Scepter shall not be taken from our Iacob till Shiloh come againe into the world, yet who I say is the more thankfull? Our gracious King hath made many good lawes to cotte of Malefactors, but some esteeme little of Gods ordinances, lesse of his statutes and thoyght, and least of all of his decrees: so ppoole whereof we haue seene (such is our gracelesnes) how wickedly some haue growne

Fire from Heaven.

growne to rebellion, whome the earth hath swallowed, as
Coryth, Dathan, and Ab'ram, Many haue conspired the
death both of his Spallie and his posteritie, but the
sword hath, and I trust ever shall cut them of before their
wicked fruit come to diuellish ripenes. Yea, their owne
tongues shall make them fall. And let vs beseech the Lord of
hosts to looke downe alwayes vpon his anoynted, and to
cloath his enemies with shame, but vpon him and his (good
Lord) let his Crowne flourish vpon, till thou Crowne vs all
in heauen.

Let vs learne by the consuming of Sodom and Gomorrah,
to flye from their sinnes, and let vs leaue the wickednes of
the old world, least God deuise a worse end for vs, let vs be
warned by the sinnes of Ierusalem, to be armed with the word
of truth, at the preaching of Ionas to Niniui, let the ignorant
leane to be obstinate, and the learned cease to be slothfull, and
labour by all meanes to make the world know that the feare-
full day of the Lords comming is at hand, exhorting therefore
to watch, continuing in prayer. For assuredly this fearefull
accident (I meane) the burning of this man and childe by fire
from Heauen, ought not to be attributed to any naturall
cause, but it is euen the Finger of God, threatning greater
plagues to ensue, without our earnest and hearty repentance.
Neither may we thinke that this iudgement lighted vpon
them for their owne proper sinnes which might be greater
then ours, but rather that our sinnes are farre greater then
were theirs, and God whose mercy is greater then all, hath
sent this for our example to call vs to repentance: wherefore
let vs not thinke that those one whome the Tower in Siloam
fell, were greater sinners then all those that dwell in Ierusa-
lem, but rather let vs assure our selues, that vnlesse we re-
pent, we shall also perish. And to speake of the life and con-
uersation of the man, I cannot finde or by any meanes vn-
derstand, no not by reports of the nearest or the worst affected
of his neighbours, but that he behaued himselfe every way in
the iudgement of the world as an honest poore man, and a
painefull labourer in his vocation. The manner of the acci-
dent is as followeth: He hauing bene on Saturday the 26.



13507

Emory

Fire from Heauen.

P

of Tuncelast, at works at the house of one John Deane of Parly-Court, where he truly and painefully labored at his trade being a Carpenter, and having ended his dayes, woth he went home to his house as an honest man, to comfort his Familie with the money which he had painefully gotten, and went not (as too many Trades-men use to doe) to be drunken and carelesse of their poore households at home, wherein he shew-
ed and gave testimony to the world, of a Religious care. And after his comming home, betooke himselfe to his rest, and being in bed with his wife and child, in the deepe of the night, the lightning came on so fiercely, that an old woman named Agnes Russell mother to the wife of the said John Hitchell having receaved a terrible blowe on her cheeke (by what meanes I knowe not) was therewith awakened and cryed to the said John Hitchell and his wife to helpe her, but they not answering, the poore old woman start out of the bed and went vnto the bed where they lay, and awakened her daughter, who was vpon the sodaine most lamentably burnt all one side of her, and her husband and child dead by her side: yet neuertheles, his poore wife when she sawe her husband and child had thus strangely finished their dayes, shee (as it seemeth) thought not so much of the hurt she had receaved her selfe, as shee was carefull to haue preserved the life of her husband if by any meanes possibly shee could: and therefore (notwithstanding all her grievous wounds, shee drago him out of the bed into the streete, and there by reason of the vehemency of the fier, shee was inforced to her no small grieue to sojake him, where he lay burning vpon the ground for the space of thre dayes after or thereabouts, not that there was any apparance of fyer outwardly to be scene on him, but only a kinde of smoke ascending upwards from the Carcas, vntill it was consumed to ashes, except only some small shewe of parte of his bones which were cast into a pitte made by the place. O fearefull iudgement! Hearken to this Oye that forget God, least he teare you in peeces, and there be none to deliuer you.

If this happened vnto a man of so bright a conversation, who laboured painefully all day in a lawfull calling, O what
may

Fire from Heauen.

may befall you which sit day and night at the Tauerne, whose prophane mouthes are filled with impious oathes and filthy filthy words, whose whole liues and conuersations are nothing els but stinkes of impletie. What Christian heart can chuse but grieue to see the horrible wickednes, which not only befoze, but every day sthence this wofull spectacle, hath bene bled in the very next adioyning-Towne where it happened. O you that beare office and haue the gouernment of the place, I beseech you looke into your selues, that no filthy conuersation ofrs, may giue in you rage ment to the meaner sort, to commit the vgly sinnes wherea th our gracious God is so highly offended. Remember remember I say, the soule saynt wherewith Ieroboam is branded in the booke of God, namely, that his example made Israel to sinne: your painfull Pastor hath euen woze out as his dayes, so his strength and body, in exhorting you to repentance, and perswading you to flee from the Vengeance to come. I assure you it shall be easier for Sodom and Gomorrah in the great day of the Lord, then for those Townes, and persons, which haue heard remission of sinnes preached in Iesus, and yet haue not repented. For The seruant that knoweth his Masters will & doth it not shall be beaten with many stripes. If the reuerend, and childish feare of God cannot winne vs to eschew euill and to doe good, yet let the seruile, and slavish feare of punishment, stay and make vs afraid to perseuer in our euill, least according to the righteousness of the same in our selues, at last we receaue double damnation for our bodyes. But to our purpose, if I say this hapned in a greene tree, what shall become of vs, that are drye and withered: and sith it lighted vpon some of brightest conuersation then our selues, O what shall become of vs vile wretched creatures, that delight in nothing but sinne, and haue as it were sold our selues to worke wickednes in the sight of God? The Lord giue vs grace to iudge our selues, that we be not iudged of the Lord.

Now let vs consider the Time when this fearefull iudgement happened, surely about Mid-night. The like we may read in the booke of Exodus where the Lord saith, at Mid-



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Emery

Fier from Heauen.

night he will doe forth into the middest of Egypt, and all the first borne in the land of Egypt shall die.

but that we may learne how as well in the Night as in the Day the Lord executeth both Iudgement and mercy: Iudgement as we see in Ioshua his direction against Ai, whereby their fearfull overthrow followed: many thousands of them being denoured by the sword, and their City consumed with fyre: So when they slept, the wrath of God awaked and marched towards them speedily. So againe the five Kings came vpon them sodainly, and destroyed them with a great slaughter.

Thou foole, the Night shall they take away thy Soule, and in the Night God directed his seruant against them, Who then whose are all these? &c. Other Kingdomes and Countries about vs, what fearefull Night-cries they haue had when we slept in peace, wisdome and thankfulness should consider.

Then for mercies receaued, in like manner you see the Scriptures: Solomon had that comfortable conference with God in the Night, wherein God granted him the thing he sought for, appearing to him in a dreame. Daniel in the Night found mercy with God, to haue the Kingdome reuealed vnto him. Peter in the Night, was deliuered from danger: Paul and Silas in the Night singing Psalmes, found the comfort there spoken of. So both Iudgement and Mercy wake and walke in the Night. The vse whereof, vnto vs should be euer to stir vs vp, both to goe to bed as we ought, and to vse the night as the godly haue done: For the first, we may take Dauids example, I will lay me downe and take my rest, for it is thou Lord only that makest me dwell in safetie. and for the second, he also in many Psalmes may instruct vs, for euery night saith he, wash I my bed, and water my couch with teares: which Dauid did not for any pollution, or weakenes: (for we knowe he was a man of a valiant courage) but only out of a sweete feeling that he had in his night Meditation, of the great goodness of God towards him many wayes, and his owne too great inability to doe to him againe for the same, as he desired. And what better

Ioshua 8. 5.

Reg. 3. 5.

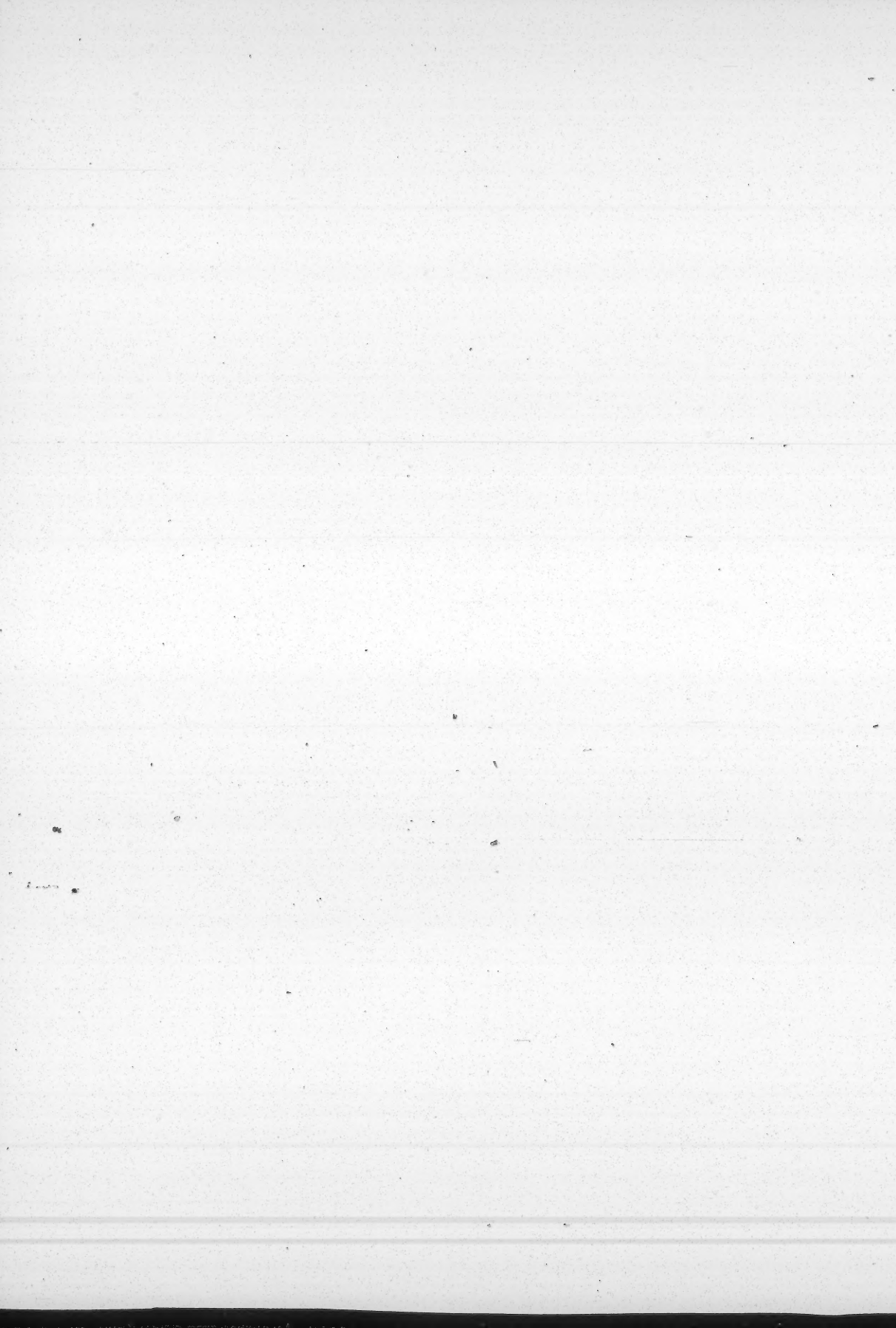
Dan. 2. 19.
Acts 18. 8.

Psalm 4. 8.

Psalm 6. 6.

Fire from Heauen.

better time can we take to plot v^p the fallow ground of our
 hearts before him, and to consider his fauours and our faultes,
 opening vpon all our woes and griefes vnto him: that as
 the night naturally, is moyst and shewy more then the day,
 so we likewise, may raine downe abundance of teares, pray-
 ing for our sinnes, and thanking him for his goodness, know-
 ing it is a most assured truth, that no detour of the night can
 so gladd the earth, as this sweete moysture of thy wet eye in
 these respects both please thy God. At Midnight saith *David* Psal. 119. 62.
 will I rise to giue thanks to thee, because of thy righteous
 iudgements: In the night I commune with mine own heart, & Psalme 77. 6.
 serch out my spirits. Therefore I say again, with mercie iudge-
 ment thus stir in the night, the one for Gods children, & other
 for his enemies, awake thou that sleepest in most dull secu-
 rity, going to the bed as the dogge to his kennell, without
 any thought either of God, or Diuell. Full little dost thou
 know what may happen to thee before it be day. It may be
 with thee, as with the first borne of Egypt, with the five
 Kings, with the Citty Ai, with this poore (though now
 rich) man and his Child, thy selfe may be dead as he is, thy
 house on fier as his was, thy goods spoyled and Children de-
 stroyed as his were, and as many woofull miseries vpon thy
 wife and friends as there are vpon his. Therefore goe to
 bed with prayer, awake with prayer, and rise with prayer.
 Let God and grace be in thy first thoughts, and not maierce
 and wrath, not shape and Dren, not money and mucke,
 which all perish with thee when God is angrie. We see what
 hath happened before our eyes, God giue vs all grace to be
 warned. What, shal we now be vnmindfull of these things?
 vnthankfull to God and unfaithfull to our owne soules:
 Shall we continue in lyes, lusts, oathes, aspiring projects, or
 malicious trappes? No, we will make and obserue this vowe,
 We will not suffer our eyes to sleepe, nor our eyelids to slum-
 ber, we will neither continue our tongue to betray our bro-
 ther, nor our bodies to betray our soules: we will endeavour
 to leade a iust, and holy, and sober life, this we desire, for
 this we hunger and thirst, this we vowe, for this we pray
 the Lord heare and graunt vs this petition.



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11 11

Fire from Heaven.

Ezo. 9. 4.

Mat. 7.

Esa. 3.

¶ Then let vs mourne and weepe for our offences and for all the abominations, so shall we be marked in the foreheads to be preserved from the euill to come, nay, so shall wee be blessed, for so the mouth of truth hath pronounced, we shall be comforted. Our finnes are the unfruitfull thornes that choke the good seede of vertue and grace, the corrupters of Iudgement, the seducers of will, the betrayers of vertue, the flatterers of vice, the underminers of courage, causes to weakenes, infection of youth, madness of age, the curse of life, and the reproach of death: the least of our besome-f finnes is fier in the hand, and a Serpent in the heart, a Cancer, a Spider, an euill Spirit, and the fruite thereof is death. ¶ Ye then that with those Mincing dames in Ierusalem, are loath that the soles of your feete should treade vpon the earth, ye may be hurried betwene Heauen and Earth, but neuer will be carried as Elias, vnlesse in a fiery-Chariot. ¶ Yet that set more by Agar then Sara, more esteeme your bodies then your soules, feare and tremble at the Lords Iudgements. ¶ That blindness of mans minde, and that madde doubting of Gods diuine promises of eternall life! ¶ That hardened and stynt heart of ours, which is not moued, no not with these horrible threats of Gods heauie displeasure, but continuing securely in all impiety, neuer asketh pardon for his willfull offending, and ameneth euen as though the Scripture were but lyes, and the diuine Oracles prophane fables! For by those things which haue come to passe, and by true demonstration of Gods holy spirit, it is apparant that nothing is more certaine, then that the end of all thinges hangeth on our shoulders. Truly great is the force of sinne, and maruelous is the rage of Sathan in these latter dayes, who endeuoreth by all meanes that possibly he can, to bring the whole world into a desperate security of liue, that so he may haue many partakers of his torments in Hell, from whence there is no redemption. But how much better had it bene for vs we had either neuer bene borne, or at the least bene borne of reason with heast and Serpents, or bene dispatched so soone as we were borne, if either we enioy not that place, for which we were created; or come not to the celestiall

Fire from Heaven.

celestiall Paradise, and to the marriage of our Spouse, our Lord and Saviour Jesus Christ, where shall be the full abundance of all delights, and perfection of all pleasure?

Wherefore let vs call from vs our careless security and mistrust of the promises of God: Let vs renounce the devil, and all the wozkes of the flesh, which are not sufferable by the word of God, and let vs listen to the severely admonition of our Saviour, Christ warning vs to be watchfull at all times, because we know not the hower when our Lord will come praying that we may escape al these things which are to come, and may stand before the sonne of man. Luke. 21.
Mat. 25. For if the coming of Thieves and stealers of our earthlie goods be to be feared, with how great diligence and watchfulness, should we seeke to escape those enemies, which would spoile vs of our eternall riches, and kingdome of Heaven? Here we v's great heed and wisdom to preserve our mortall bodies from hurt and danger: but to save our soules which are immortall from eternall paines in Hell, we are altogether careless and nothing circumspect.

And yet more would it beseme the childzen of light, to be more carefull in seeking and keeping those things which are Celestiall, than the wozlings are painefull in enriching themselves with such things as they are neither sure to enjoy while they are alive, nor can assure them of any ioy when they are dead. We let vs think and persuade our selves, that in the sight of God it is not shamefull, but abhominable, that the elect or chosen people of God, which should be wise and circumspect, shall in this care be surpassed of wicked wozlings: and the more highly we displea'e our God, by how much the things which we so little esteeme, are more excellent then that which they so hunt after, betweene which (so surpassing is the treasure prepared for the godlie) there is no comparison.

This exhortation though it pertaine to all men at all times, yet now speciallie in these dangerous times, in which we see so many by sodaine and strange death to be taken out of the world: and because every man shall die (though the certaine time none knoweth) and shall either wastfullie be sent



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Fire from Heauen.

among the Diuels to Hell, or to fall to be receaued into the fellowship of the faithfull in Heauen.

And to come a little nearer unto our selues, hath not the Lord shewen once more, nere our Towne, his rod of Correction thence this lamentable accident? namely by the burning of one Edward Burtons house and all his substance whilst they were in their beds? it is an old saying, that when our neighbours house is on fire; it is high time to looke to our owne. Gods Judgements we see haue lighted on both sides of vs alreadye. and shall wee be still carelesse? Forsooner it is not to wote this the noting, that as on both sides of the Towne these fearefull iudgements haue happened, so likewise upon the first day of May last within the Towne was bozne a Donker, which may well teach vs that although these things haue hapned without the Towne, yet the Donkers for whose vgly finnes sake these iudgements haue come to passe (may seeme) to remaine within the Towne. God open our eyes that we may behold these things aright, and mollifie our hearts (good Lord) we beseech thee that we may repent as we ought?

And although I will not particularize the vnnatural proportions of that Donker, yet I obserue that it wanted lippen, to teach vs (as I suppose) that we want sanctified lippen to glorifie the powerfull name of our gracious God. Forsooner it wanted the place of euacuation, by means whereof the body could not be exonerate or cleansed of the excrements. To teach that whatsoeuer pretence or shew we make of Religion outwardly, yet the filth of sin remaineth still within because there wanteth true Repentance in vs whereby our soules might be cleansed in the blood of Iesus Christ.

Truly I am perswaded that in this Towne and the parts adioyning, where these Judgements fell, there is as much sinne reigning, as there is in a greater parte of the kingdom besides: but I beseech God of his infinite mercy, that his long suffering of our finnes be not an occasion that we plucke his fierce wrath upon our heads, which we daylie goe about, prouoking him to anger that will not be tempted, so ungrateful are we; and so gracious is he. I doubt the same sentence

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Fier from Heauen.

will be pronounced against vs, which our Saviour bled, saying Woe vnto *Carazaine*, woe vnto *Bethsaida*, it is better for *Tire* and *Sidon* then for them, at the dreadfull day of the Lord.

A leuere sentence pronounced by a mercifull Judge, who will doubtles in a more dreadfull time not onely utter the like words against vs, but will cast vs into utter darkenes, where shal be weeping and gnashing of teeth: except that of his infinite goodness and great mercie, he call vs home to repentance.

Could the people of Israel tremble at the voice of the Lord when he talked with Moses, insomuch that they accorded to all his lawes and ordinances which were giuen them, so that they might not indure his presence? and dare we the off-scum of the earth, rebell against our Creator so obstinate? that neither signes, the word, nor wonders, can conuert vs? doe we not remember the benigne blessings which he promiseth, that our land shalbe fertile, our fruites shall increase, our foes shall lie before vs &c. if we please him, serue him, and keepe his commandments: neither doe we feare his heauie wrath and horrible curse which he threatneth to the contrarie, if we transgresse his precepts and breake his ordinances, saying, thy Wife shalbe widdow, thy land barren: thou shalt lie, when none followe thee, and feare without cause: famine shall confound thee, warre shall waste thy countrie, and hunger so assaile thee, that the after-birth of thy wife shall serue for thy foode. O terrible, dreadfull and heauie wrath of God, but more monstrous, Althie and vglie hearts haue we that imbrace the blessings. When we deserue curses: reape good, where we sow euill, and yet cannot afforde thanks to the sender of all thinges, who giueth liberallie and casteth no man in the teeth. Doe we not know that he is of power to turne our Heauen into brasle, and our earth into Iron? or are we ignozant that if it please him not to bring sozaine soze vpon vs: yet he can plague vs by our friends, send Grasshoppers to spoile our groundes, frogs to follow vs whethersoener we lie, Caterpillers to consume our fruite in the blossoms, or Raine to rot our Corne and

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Grasse,